Wae

000 population of seven hundred. Some of the houses
342 are large, but most of them are simple. All ex-
343 cept the barns are not built on piles. The roof
513 overhangs. It is made of alang-alang grass thatch. Beneath it is a small plated-walled in area where there is a large bench for sleeping. There is also a bale-bale [sleeping bench] under the roof and often in front too. Here sit the women while they work. If there are two families to a house, one sleeps on one end of the bench and the
[417] other on the other. There is no partition. This
364 kampong is not fenced in as is Leloba, and the
231 pigs run all over. This is an illustration of
797 what the mission does. It keeps the kampong
872 clean. In Wailolong there is a school of three
346 grades with two teachers. There is also a chapel as in other kampongs. The church to which everyone here goes on Sunday is in Riangkamiŏ, but since this was burned they go to one farther off.
[771] The people here seem to be more on the pagan
144 side, although the racial mixture is about the
142 same. It is notable how most of them are standard Negroid, but many, especially the women, are nearly white and Caucasoid. Many children have brown hair or hair which is partly brown.

[249] Cotton is grown locally and is pressed and
286 spun here. They spin thread on wheels as in Ende,
531 and also can spin with a spindle as they walk along. They weave on the regular horizontal back-bar loom. The colors of the woven cloth are blue and black mostly. The designs are even poorer than those in Ende. All is ikatted. And the
[562] cloth is very heavy. Different designs are used for men and for women. They say that a cloth takes a year to make.

463 There are evidently no (or nearly no) crafts-
411 men here, and everyone is a farmer. I see many men with spears, but have not yet seen a bow. A
304 few old people, it seems especially the women, have a little tattooing, and the guru says thi

000 only technical changes have occurred here.

592 I noted that as we were walking out of Weol, and I asked the priest how many families there were per house, he asked a man and the fellow said there were five in one of the big round houses nearby. Another man rebuked him and said no, there were only three in it. The priest said this is because the government has the law that only three families may live in a house, for health reasons. However, the folk secretly manage to have more. The first man was giving the folk away.

541 I forgot to say that at the whip fights (main
697 tjatjih)[1] there was a band of extra gay fellows who did a lot of the sideline chanting and chorusing. They had red and white banners and at one time when we were taking photographs they came dancing en masse and singing across the field like a slow moving army. At 5 P.M. they raised the banners, singing lustily, and marched off. I asked who they were, and the Radja said that they were the prisoners of the jail, who had been given the day free, and that they were now marching back to jail!

463 The assistant says that all or nearly all
462 men in Weol are farmers. Some, but very few,
231 have specialist skills, but even those farm too. Not one woman has any other job than that of helping in the fields and making mats or weaving in her spare time. Nearly every man has a few to many horses, and some have other animals.

354 A bad feature of the old houses is the smoke from the fire which coats everything with soot and makes for additional darkness, but on the good side is the warmth which comes with the smoke.

769 Theory on reading Coolhaas:[2] The Ngada nadu
778 which is for the male ancestors is a small
342 replica of the conical houses of Manggarai. The
173 small bhaga houses of the female houses are
614

1 [See pp. 91-92, cat. 116 --Analyst]
2 [See bibliography, cat. 113 --Analyst]

R

000 858 children. It is remarkable that there is so much freedom exhibited by the children all over here. They do as they please evidently.

463 212 622 Nearly everyone is a farmer here, but to be kepala kampong, kapitan, secretary, or the like, an individual must be literate. There are, however, illiterate kepala kampongs, but they must use a literate mandur to help them with the work. There are no openings for clerical people or the like.

[874] 787 [754] [756] [844] The only seminary here is for priests, and as yet there are no students there from here. The bisa mari (sorcerers) are not trained. They get their call in dreams. They are about equally male and female. The dukun also get their call in dreams. However, the ones who are midwives learn from mothers.

463 438 335 There are no specialists at all. The local population must buy even its ironwork elsewhere. They do not even have carpenters here. Anyone can build a house. This place exhibits a very low level in all such things except weaving. They now learn music in school.

873 Many children who are clever and would like to advance in school cannot do this as it costs fl. 10.00 per month for a higher education. There is plenty of heartache here. Perhaps there is not so very much yet, actually.

212 Fifty years ago no one could read or write, not even in the Ende script.

197 One hundred per cent of the people here speak Ende, including the foreigners from Savu and the Chinese. The latter did not speak Ende when they come in, but after a year they could.

Only about one hundred can speak Malay. No one speaks Dutch. The children are starting to learn a bit of Dutch in school now, but this is evidently only in the higher school.

There are no other languages spoken, except of course, Chinese and Savu. They say that they

R

178 In terms of technology and occupation, there
463 have been very few changes. They still farm
in the old way, and there have been no new jobs
342 created. There are today such houses as the
178 kapitan's, with a bit of cement work. This is
354 new. And every house has a pelita /a kind of
lamp/ for which they buy kerosene. Few of
them have any real lamps like the kapitan's.
The assistant has one, but it is typically out
291 of order. Shirts here are new, but they are
178 rare and cost much. Shoes are new here and
[413] are very rare. Pens, etc., are extremely rare.
The women no longer wear the homespun blouses.
They wear homespun sarongs like the men do,
but buy kebaya of thinner cloth today.

286 They cannot make thin cloth with their
looms, and this is a great handicap. What
they make is too heavy. This is mainly a mat-
ter of thread. They can't spin thread any
thinner than they do and have it strong enough
so that it will not break in the loom. Thus,
if they could get trade thread, they might be
able to weave thinner cloth (?).

[346] The only tin roofs are on the grave-bone
shrines of Odja and Wanda.

Every woman spins thread and weaves. There
are no specialists, however, who sell cloth.
This is done only rarely.

463 There are no smiths or specialists of any
326 kind. There were about twenty men who worked
563 at making pots here, and this started evidently
about two years ago. It was a Chinese company
(evidently tied in with the Radja some way),
and these lads worked in their spare time. As
there are no orders now, they are working
there no longer. It is not a native craft.

241 The most important local agricultural crop
and food source is maize, by far. Then come
rice, vegetables, and yams. There is no sago;
000 they have never heard of it. Little meat is

We

000 ring system.

829 Since the war, there has been plenty of talk and interest in Indonesian affairs. Before the war one never heard of such things. Formerly, the people knew only of the Dutch as far as the outside world was concerned. They knew very little about other parts of Indonesia. The war "opened the world" to these remote people. (But, I'd say, this was still a very slim opening.)

871 There was no school here at all fifty years ago. In those days, however, there was one guru in Wailolong and one guru in Leloba who could read and write. No students from here have studied at a university or at an HBS. Two students from here are now attending the middle school, in class six. All children from here now go to the lower school. One from Wailolong goes to school in Larantuka. There is also a middle school at Maumere. There are no native schools here.

[185] Roy reports that the people here like school today, and want their children to go as high as possible. (I doubt this. I think many, if not most, are rather vague about this subject. But I have to take his word for it.)

[443] There are no noticeable differences in activities connected with the level of education achieved by individuals in this area. This is because everyone is a farmer. The only exceptions would be the guru, but there are no local men of Wailolong who are guru.

[876] There is no non-official individual training. At one time they tried (evidently under government propaganda) a system where "everyone teaches another" but it stopped fast.

[797] The mission runs the schools here, but the [658] government subsidizes them. I think this is true for nearly all of the schools in Flores (check).